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9th year.

THE KNOWLEDGE OF THE SPIRITUAL BEING OF THE UNIVERSE. *)

Lecture by Dr. Rudolf Steiner delivered at THE HAGUE
on the 3rd of November 1922.

(CONTINUATION)

I already explained to you last time that one thing is needed when we meditate, namely, to connect our meditation with love for the thoughts which we place in the centre of our consciousness. This love must be developed, for the spiritual-scientific method takes up the whole of man even in the present time. The meditation must, above all, be permeated by something which we do not need in ordinary science; it may perhaps come into consideration in the way in which we apply science, but we do not need it, if we wish to discover something in science itself, or if we follow its methods. But in the spiritual-scientific method it is necessary to proceed from forces which are usually asleep in the human soul; it is necessary to proceed from love. To meditate means to concentrate our thoughts through love, to repose in it constantly and to love the pure life of thinking.

We should not undervalue the fact that in view of the conditions which govern modern education this is very difficult. Modern men grow impatient even when they must retain something in their thoughts and they say: "Thoughts are so dry, we prefer to turn to another direction, where we can obtain impressions through our senses." Indeed, the foundation of modern civilisation and of its excrescences is to rely as much as possible on sense-impressions, and experiences derived exclusively through thinking are looked upon as cold, dry and abstract.

To meditate means to develop towards these apparently abstract thoughts which form the subject of meditation, that inner warmth which we ordinarily feel when we face another human being, or some process or object in the world, with a heart filled with love. There are certain occasions in ordinary life when we unfold this warm feeling of love; this is the feeling which must surge and glow

*) From stenographic notes unrevised by the lecturer.

345. through the human soul, when it is immersed in meditation. Our thinking will then become inwardly strong, and this will not be achieved with the aid of a Guru, as in ancient times. Little by little we learn to know that our soul-spiritual part goes out of the physical body, when our thinking has grown stronger through meditation.

Let me emphasize that to-day it is no longer possible to seek the aid of a Guru, as in the past, but we may seek advice from those who are already experienced in spiritual-scientific matters; they may advise us as to the best way of meditating and of concentrating our thought. Yet any modern teacher of spiritual science, who is not a charlatan but a real guide, will never make his pupil dependent on him. He will, instead, bear in mind the requirements of modern civilisation, and from a certain moment onwards his pupil will feel that he must stand upon his own feet, upon the foundation of his own being, and his thinking, which has become free, will make him experience consciously that he is alive outside his physical organism, that he is a spiritual being endowed with real life.

This is the first experience through which we must pass if we wish to penetrate spiritually into the spiritual being of the universe. This experience will so much strengthen our soul-spiritual being that we are now able to do consciously, through our own will, what we ordinarily do when we fall asleep - namely, to go out of our body.

When we are able to do this, my dear friends, we first experience a kind of general cosmic feeling. To begin with, we only know that our soul-spiritual being can exist outside the physical body. But if we continue meditating, we can pour into our thinking, into our world of thoughts, an inner vitality which ordinarily pertains to our sensory perceptions. Our sensory perceptions transmit us the full intensity of colour and of sounds. Our thoughts, on the other hand, transmit us, to begin with, nothing but abstractions. Meditation enables us to contemplate things from outside, even when we are thinking; it is an external contemplation resembling that which is generally connected with external sense-perceptions. It completely deprives thought of its abstract character; our thinking process is now a sequence of images, it becomes imaginative.

This imaginative character of thought may be compared with dreaming. But we know that in our dreams we are dependent on our bodily constitution. In our dreams we live through bodily conditions, or reminiscences and memories arise which are connected with our earthly existence. Now the force of meditation conjures up images which outwardly resemble weaving dreams, yet we know that they should not be looked upon as ordinary dreams, but in the same way in which we look upon external sense-perceptions. We know that a real object lies behind a sense-perception; in this fully wakeful condition, which we ourselves have brought about and which is not the consciousness of dreams, in this condition enabling us to live within a thought-activity which is at the same time a plastic, image-forming activity, we know that there are spiritual realities behind the images which we now

experience, just as in ordinary life sensory, physical objects live behind that which our eyes perceive and our ears hear. Through these images we have not yet entered the spiritual world, but we know that a spiritual world lies behind them. We know that we are outside our body, ^{as} spiritual beings endowed with real life. At the same time we feel that a world of images lives in us.

In my last lecture I explained to you that through this world of images we learn to know our life's course by seeing it before us, as it were, in a great picture, from the moment of birth onwards, from the moment in which we began our life on earth. We do not see this in the form of memories, but we see the forces which were at work in the events of our life, the forces which in early childhood moulded our still undeveloped brain and formed our whole physical organism, transforming day by day the food-substances coming into us from outside into the substances of our body. We are now confronted by all the forces which were active within us, even by the soul-emotions rising out of the body; all this stands before us as a great picture, transmitted by this world of images. This is the first thing which we learn to know through this world of images.

We would not go beyond this stage, were we to interrupt our exercises. We now continue them in such a way that we acquire a new force. At first thoughts were placed into our soul through the power of love; these thoughts then changed into images and we knew that these images were rooted in the spiritual world. But now we must learn to suppress these images, our consciousness must grow quite empty, it must become a void.

This will gradually strengthen our whole consciousness. Those who always raise so many critical objections against the spiritual science of Anthroposophy which we advance, argue that everything we say is based on auto-suggestion and that it resembles fantastic dreams. Yet they do not realise that our methods - a calm and real way of meditating - do not in any way weaken human consciousness; on the contrary, they render it stronger and fill it with light.

The following description might apply to certain experiences which are accessible to this clearer stage of consciousness, which does not eliminate our ordinary consciousness: - A man with normally developed eyes perceives the light in the morning, when the sun rises. He sees the sensory-physical objects round about him because the sun's rays fall upon them and are thrown back to him. The external light, in which he himself lives, enables him to perceive the objects.

Now if we develop within us a world of images, through the exact methods described to you, methods just as exact as any mathematical problem, we reach a point where we no longer rely upon the light outside, for we begin to feel our own being. The experience that our soul-spiritual being lives in a spiritual world outside our body enables us to feel a light, which forms part of our own life.

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Within this light, we live and weave; this light does not only render external things visible to us, as is the case in the world of the senses, but we ourselves are this light, we ray out light. Our own light renders the spiritual beings visible to us. At first we experience their presence in the form of images, but these are inwardly filled with light. The exact clairvoyance of a spiritual investigator cannot, therefore, be described as something nebulous and undefined. It would be quite wrong to speak of it like that, for we must speak of these things just as precisely as we would speak of mathematics. Those who confuse this clairvoyance with mediumistic tendencies, or with what is generally called clairvoyance in ordinary life, or with all kinds of occult directions, do not know, for instance, that when a person falls a prey to an auto-suggestion and completely yields to it, his consciousness is lowered. But the state of consciousness which we describe as a clairvoyant consciousness, is in no way lowered or dimmed in comparison with the ordinary state of consciousness. We fully maintain our everyday consciousness, and add to it the higher, clairvoyant one. Hence we are not less conscious than in ordinary life, but far more conscious. Can a spiritual investigator not speak of natural scientific subjects just as clearly as those who reject his exact clairvoyance? He can. And since he is able to do what others can, and since he has the additional knowledge supplied by his exact clairvoyance, one may reject this clairvoyance in an arbitrary way, but one cannot say that it eliminates ordinary consciousness, or that it leads people astray, making them lose their firm foothold in the world, for instance, the foothold of a scientific investigator. If we gain this exact clairvoyance, because we wish to know the spirit of the universe, we are never led astray from practical life, nor from a clear, scientific manner of research.

(TO BE CONTINUED)

THE TEACHINGS OF PARACELSUS

By H. W. Weissenborn.

(CONCLUSION)

"Compose man from the external world: In him you will find the "corpora" of all evident substances and every species of members; also health and sickness and all their 'essentia'; how one confronts the other, what breaks and what renders whole. Herein lies the wisdom which a physician should seek."

This oneness of microcosm and macrocosm is no speculation, but an objective point of view gained through the understanding which has reached a higher insight.

The "signature" of Nature itself reveals member for member that the microcosm and the macrocosm correspond. The characteristic forms of the plants, their leaves, blossoms and fruits, the forms of the metals and minerals, show their correspondence with certain parts of the human being. A genuine physician will therefore speak

contribute so immensely to a deepening and purifying of human consciousness and its content. In this sense we welcome the calm, measured reflections along the path of inner soul-experience, which an artist has attempted to record in his introduction to the Art of Illustration.

An objective picture of many and varied events unfolds before the eyes of one who turns the pages of the second part of the book. It will stir and move those who can follow the stages in the history of - we may well say so - the most significant movement during the first quarter of the 20th century, for many painful and joyful memories will arise. Many plans could be realised, but many were suppressed by opponents and the weight of a collapsing civilisation. How many positive impulses might have been saved, had the spiritual help not been scorned, had the negative will not prevailed so strongly, and had not the selfishness of the privileged few and the blindness of the masses driven the whole proud edifice of modern culture into destruction!

We turn the pages of this book, contemplate the pure forms of the drawings and the lines which develop into forms. We know that behind all this lie deeds, will-impulses, hopes, fulfilment and defeat - the glare of an immense tyre, from which powerful spiritual waves rise up, unseen by the world. Even the fearful murdering now raging over the world cannot crush the forces born out of inexorable death, for one day these forces will rise to a new and more resplendent life.

The invisible link connecting a few, plain drawings, may reveal all this to one who has gained a certain insight into the occult spiritual streams of the world.

*) Published by the SEKTION FÜR REDENDE UND MUSISCHE KÜNSTE AM GOETHEANUM, DORNACH. "Rudolf Steiner als Illustrierender Künstler". Price: Sw.Frs.20.- Bound in Linen.

NEW PUBLICATIONS: The Sektion für Redende und Musische Künste am Goetheanum, Dornach, has just brought out Vol.4 of Rudolf Steiner's Early Writings:

"Naturwissenschaft und Seelenkunde". 288 pages & 5 tables.

Introduction by Dr med.H.Zbinden.

Price: Sw.Frs.18.- (Paper cover) and Sw.Frs.21.- bound in linen.

The Mathematical-Astronomical Section at the Goetheanum Dornach, has just published the "STERNKALENDER 1942". 104 pages and many illustrations.
Price: Sw.Frs.3.00.

"Only the historian who will one day be called upon to write the life-story of this great spirit, will be able to reveal that activity of Rudolf Steiner which is creative in the highest human sense. With deep wonder men will one day realise what has been achieved and what is still being achieved in all stillness for humanity's sake and what incomparable support and help has been given to them through the life-work of this man, while the century continues to rush headlong into the fearful desert of materialism."

A distant future will perhaps bring the entire fulfilment of this requirement. We have nevertheless ventured to enter on this task, so that the facts of Rudolf Steiner's life from the turn of the century until his death, taken from documents and recollections, may be recorded, and in the hope of having helped to paint a picture of this great personality and leader of mankind.

With heartfelt respect we think of Frau Marie Steiner, who essentially helped in this work through her great deed of publishing Rudolf Steiner's lectures, and by her kindness in describing to me many details of his life, and by many helpful indications which could be added to this biography.

We also express our heartfelt thanks to Albert Steffen, who through his written and spoken word continually bestows new gifts upon us in Rudolf Steiner's spirit. And I also wish to mention the many friends who helped me with reports and practical work. I am specially indebted to Herr Günther Schubert, Herr C.S. Picht, Herr and Frau Hans Schmidh and Herr Werner Teichert for their help in archive work and the checking of dates and historical facts.

The photographs were supplied, with kind permission of Frau Marie Steiner, by E. & E. Rietmann, St. Gallen, Heydebrand-Osthoff and E. Gmelin, Dornach.

RUDOLF STEINER AS ILLUSTRATIVE ARTIST *)

With 44 Tables and 31 Drawings and an Introduction
by Emil Schweigler.

PREFACE by Marie Steiner.

It is always a joy to follow an artist along the hidden paths of his soul-experiences, into a realm which is his very own. Hidden emotions of the soul, now raised into consciousness through will-discipline, unfold themselves with the ordered laws of a living organism, become the common property of congenial men, and later of humanity as a whole, which has thus progressed a little further along the path of its development. In his works, stimulating knowledge, through his deeds containing ethical and educational impulses, and through his social and artistic creations, Rudolf Steiner has called into life many new impulses, which can grow and blossom, like germinating seeds, in the souls of those who receive them. Without these receptive souls, many valuable gifts would be lost, gifts which can

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In this biography the attempt has been made to set forth the chronology of his words and deeds. It describes Rudolf Steiners life and activity year by year, and consequently it also gives the history of the spiritual movement which he called into life and its decisive phase of development from 1900 to 1925.

Experience shows that the readers of Rudolf Steiner's works often ask themselves in what historical or biographical circumstances he decided to choose this or that subject, or to take the one or the other step or decision. They would like to know how to place a certain course of lectures or his many lecture-tours to various countries into the time-organism of his life, when and where he coined certain words, fulfilled certain actions, or inaugurated a new stream of activity, so that light may be thrown upon the inner methodical ascent of his life-path.

We tried to avoid two dangers of biographical description: The first one is to describe a life only in great lines, by using images, similes or general surveys, without penetrating, through the phenomena themselves, into the concrete details of the single steps and stages of knowledge and their results. For this reason, dates and facts always accompany our description of the different events of Rudolf Steiner's life, of his lectures, lecture-tours, sojourns in various countries and decisions arrived at. In certain cases a painstaking preparatory work was needed in order to fix the exact date and place. This shows how difficult it has become to-day to ascertain facts with precision and how necessary it was to write this biography. But we may say that we succeeded in doing this as far as possible.

The second danger which had to be avoided was to transmit not only a wealth of dates, indications of places and quotations, threatening to smother our survey of the whole, but to include in the field of vision the spiritual connections and stages of development, and to show the great rhythms and the unique wisdom in Rudolf Steiner's life and work.

For the "architecture" of his life is a work of art, revealed by the phenomena themselves. A contemplation of this life leads us again and again to the insight that nothing in it is left to chance, but that everything has been planned and formed out of the great laws of evolution followed by the spiritual history and by this great and unique personality. Consequently it is impossible to skim through the pages of such a life, or to read portions here and there, for the chief thing is the essence of the whole, its stern sequence and the masterful way in which the individuality of a great man built up his earthly life and spiritual work.

In his words and in his work Rudolf Steiner revealed to us mankind's true spiritual archetype. A study of his own life may serve as an example to follow him along his path. Rudolf Steiner's great friend and pupil, the poet Christian Morgenstern, once wrote:-

THE BIRTH OF SPIRITUAL SCIENCE *)
RUDOLF STEINER'S LIFE FROM 1900 TO 1925.

A BIOGRAPHY.

I n t r o d u c t i o n

By Dr. Günther Wachsmuth

Rudolf Steiner gave us his autobiography in the book "THE STORY OF MY LIFE". He began to write it in December 1923. With an inexhaustible wealth of knowledge it describes the inner and outer decisions, the spiritual experiences and the creative impulses of his life, his childhood, his youth, his scientific work, his spiritual investigations and the building up of his work until shortly after THE TURN OF THE CENTURY. At this so decisive turning point of his life, Rudolf Steiner's passage through the threshold of death in March 1925 interrupted his autobiography.

The deepest truths concerning the development of a great man can only be described by himself. Nevertheless posterity must know the further course and fulfilment of his life after 1900. Rudolf Steiner began writing his biography because - so he himself said - he wished to set objective truth against the many distortions, errors and misunderstandings brought forward by those who opposed his work. Opposition has been the fate of all men who played a leading part in spiritual life, who opened out new sources of knowledge and indicated new possibilities of action. It may be a daring attempt, but it is at the same time a duty to continue the description of Rudolf Steiner's life at the point where death prevented him from going on with his autobiography. Such a description can only be a report of facts. But the last decades in which Anthroposophy came into being and in which his life's work reached fulfilment, are exposed more than any other epoch of his life to the danger of being misunderstood, or even forgotten, and so their stern, objective course must be recorded and kept alive in the memory of posterity. Only with great reluctance and conscious of the great responsibility involved, has the attempt been made to write for posterity the biographical facts of Rudolf Steiner's life from 1900 to his death.

To Frau Marie Steiner's exemplary activity we owe the preservation of his works. By publishing them, she has ensured the existence of Rudolf Steiner's inexhaustible work, and in her introductions to his works she has told us many essential facts pertaining to his life. In one of these introductions she writes: -

"It seems to us that every course of lectures which Rudolf Steiner delivered to those who were seeking spiritual science is immensely significant not only for its contents, but also from the CHRONOLOGICAL standpoint, for this enables us to experience its living and organic structure."

*) "Die Geburt der Geisteswissenschaft". Rudolf Steiners Lebensgang von der Jahrhundertwende bis zum Tode. 1900-1925. Eine Biographie. Von Dr. Günther Wachsmuth. Publd. by Anthropol. Philos. Publ. Co., Dornach